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represent those which served to lock the gratings of the confessional, and which pilgrims brought home from Rome as a memorial. In later times, their shape has been changed to a cone, which is stamped with a horn (emblem of the saint as hunter), but they are still called keys. Sometimes, instead of cauterizing, the man or animal is only marked with the key, and not necessarily in the part bitten, the curative virtue depending in the power of Saint Hubert, not on any natural process. It is curious and instructive to note the attitude of the ecclesiastical authorities in relation to these pretended cures. In the fifteenth century the celebrated Dr. Gerson, and in the seventeenth century the Sorbonne, condemned the beliefs and practices in question. But in recent times the Cardinal Archbishop of Malines, who died in 1883, declared that the Church approved of and encouraged this worship, albeit such belief was not matter of faith ; and in 1879 the journal "Pèlerin," of Paris, recommended and advocated these pilgrimages. M. Gaidoz, on this head, states a view which the writer (vol. i. p. 172), discussing the history of witchcraft, has previously advocated ; we cite his words : "It would be an error, from the historic point of view, to regard the religion as formed by the instruction of its doctors, and limited to that alone. It is popular beliefs which break into the Church, which impose themselves upon her, which mingle with sacred rites their own traditional rites, and the fancies of a materialistic and fetichistic devotion." (P. 79.)

W. W. N.

JOURNALS.

(See also "Record of American Folk-Lore.")

1. **The American Antiquarian and Oriental Journal.** (Chicago.) Vol. XI. No. 1, January, 1889. The Mexican Messiah. DOMINICK DALY. — Indian Myths and Effigy Mounds. S. D. PEET. — No. 2. March. Chips from Tonga Superstition. E. H. ROBERTS.
2. **The American Anthropologist.** (Washington.) Vol. II. No. 1, January, 1889. Navajo Gambling Songs. WASHINGTON MATTHEWS. — (Text and translation, with explanatory myth.) — Quarterly Bibliography of Anthropologic Literature. R. FLETCHER.
3. **The Canada Educational Monthly and School Magazine.** (Toronto.) Vol. XI. No. 2, February, 1889. The Eskimo, their Habits and Customs. W. A. ASHE.
4. **School Work and Play.** (Toronto.) Vol. I. Nos. 3 and 4, February, 1889. Work and Play among the Indians. D. BOYLE.
5. **Scribner's Magazine.** (New York.) Vol. V. No. 3, March, 1889. Mexican Superstitions and Folk-Lore. T. A. JANVIER.
6. **The Folk-Lore Journal.** (London.) Vol. VII. Part I., January-March, 1889. Notes on African Folk-Lore, etc. E. CLODD. — The London Ballads. W. H. BABCOCK. (Ballads from Virginia, between the Potomac

and the Blue Ridge.) — Some Irish Proverbs. G. H. KINAHAN. — Wexford Folk-Lore. A. S. G. — Some Folk-Lore on Trees, Animals, and River-fishing, from the Northeast of Scotland. W. GREGOR. — Superstitions of Scottish Fishermen. E. E. GUTHRIE. — Notes on Harvest Customs. J. J. FRAZER.

7. *Journal of the Gypsy Lore Society.* (Edinburgh.) Vol. I. No. 3, January, 1889. A Letter from Hungary. C. G. LELAND. — The Dialect of the Bosnian Gypsies. I. KOPERNICKI. — Transylvanian Gypsy Songs. A. HERRMANN. — Gypsying by the Adriatic. J. PINCHERLE. — Supplementary Notes on the German Gypsies. R. VON SOWA. — Christmas Carols : the Three Magi. W. WEBSTER and D. MACRITCHIE. — Tale of a Girl who was sold to the Devil. I. KOPERNICKI. — George Borrow in Spain. W. WEBSTER. — Hand-List of English Books relating to Gypsies. H. T. CROFTON. — Slovak-Gypsy Vocabulary. R. VON SOWA.

8. *The Indian Antiquary.* (Bombay.) Vol. XVII. Part 215. Folk-Lore in Southern India. — The Reign of Laksmi. (Tale.) NATESA SASTRI. — No. 217. Folk-Lore in Western India. D. H. WADIA.

9. *Mélusine.* (Paris.) Vol. IV. No. 13, January, 1889. La Fascination. J. TUCHMANN. (Means of discovering sorcerers ; magical procedures.) — Chansons populaires de la Basse-Bretagne. XIV. La Vengeance de la Fée dedaignée. H. GAIDOZ. — No. 14. February. Le Jugement de Salomon. I. Chez les Hébreux et à Pompéi. H. GAIDOZ. — La Fascination. (Continued.) J. TUCHMANN. — No. 15. March. Le Jugement de Salomon. II. H. GAIDOZ. — La Fascination. (Continued.) J. TUCHMANN. (Names and classes of sorcerers.)

10. *Revue des Traditions Populaires.* (Paris.) Vol. IV. No. 1, January, 1889. La Fin du Roi Bonaparte. F. KRAUSS. (Song of orthodox Guslars in Herzegovina relative to Napoleon.) — Mœurs et Superstitions comparées des Indes-Orientales et de l'Europe. (Continued.) MAD. G. M. AYNSLEY. — Dictions et Proverbes Malais. II. G. M. O. BEAUREGARD. — No. 2. February. Le Peuple et l'Histoire. I. La Révolution française et les Souvenirs populaires. P. SÉBILLOT. — De quelques Légendes Celtiques. (Continued.) D. FITZGERALD. — Le Folk-Lore de Guernsey. (Continued.) E. MACCULLOCH. — No. 3. March. Proverbes Bassoutos. E. JACOTTET. — La Fin Du Roi Bonaparte. (Continued.) F. S. KRAUSS. — Quelques Contes littéraires dans la Tradition populaire. S. PRATO.

11. *La Tradition.* (Paris.) Vol. III. No. 1, January, 1889. Le Conte de Psyche. H. CARNOY. — No. 2. Une Particularité du livre de Tobie. STANISLAS PRATO. (Legend of the angel and the fish, with complete comparative notes.) — Superstitions de l'Auvergne. E. DESOMBRES.

12. *Société Archéologique de Bordeaux.* (Bordeaux.) Vol. XIII. No. 1, 1888. Notes archéologiques sur quelque Dévotions ou Croyances populaires et superstitieuses dans les Landes. M. AUGIER.

13. *Archivio per lo Studio delle Tradizioni popolari.* (Palermo.) Vol. VII. Nos. 1 and 2, January-June, 1888. Di alcune ceremonie funebri. — Il Natale nei Canti popolari calabresi. A. LUMINI. — Maggi della Montagna pistoiese. M. BARBI. — *Ensaya di recordatorio di Fiestas, Es-*

pectáculos y Costumbres en Sevilla. A. GUICHOT Y SIERRA.— Notes sur les Traditions et les Superstitions de la Haute-Bretagne. P. SÉBILLOT.— Credenze religiosi dei Negri di Kibanga nell' alto Congo. P. GUILLEMÉ.— Adivinhas portuguezas. A. T. PIRES.

14. **Revue de l'Histoire des Religions.** (Paris.) Vol. XIX. No. 1, January - February, 1889. La Mythologie égyptienne. G. MASPERO.— — Légendes russes recueillies par Aphanasief. (Translated.) L. SICHLER.

15. **Das Ausland.** (Stuttgart.) Nos. 6 and 7, February 11 and 18, 1889. Das Familienleben und die Religion der Ainu. J. K. GOODRICH.

16. **Globus.** (Brunswick.) Vol. LV. No. 2, 1889. Das Neujahrsfest in Buchara. O. HEYFELDER.— No. 3. Erzählungen der Suaheli-Neger aus Zansibar. O. TÖPPEN. (The Lion and the Antelope: Lion and Rabbit, etc.)— No. 4. Rumänische Brautwerbung und Hochzeit in Siebenbürgen. R. PREXL.— No. 10. Gebotene und verbotene Speisen bestimmter Tage. KARL HABERLAND.

17. **Zeitschrift für Vergleichende Litteraturgeschichte und Renaissance-Litteratur.** (Berlin.) Vol. II. No. 3, 1889. Die Nordischen Volkslieder von Sigurd. W. GOLTER.

18. **Zeitschrift für Volkskunde.** (Leipzig.) Vol. I. Nos. 2 and 3, 1889. Rübezahl. E. VECKENSTEDT.— Sagen aus der Provinz Sachsen.— Sagen und Märchen aus der Bukowina. R. KAINDL.— Lithauische Märchen. FR. RICHTER.— Der Aberglaube aus der Provinz Sachsen.— Nos. 4 and 5. Kalevala-Studien. J. KROHN.— Ein Passionspiel aus dem Oesterreichischen Alpengebiete. A. SCHLOSSAR.— Mythisches und sagenhaftes aus Thomas Cantipratanus. A. KAUFMANN.— Sagen und Märchen aus Ostgalizien und der Bukowina. R. F. KRAINDEL.— No. 6. Kalevala-Studien. (Continued.) J. KROHN.— Die Religion, Sagen, und Märchen der Aino. D. BRAUNS.— Lithauische Märchen. FR. RICHTER.

19. **Zeitschrift für Völkerpsychologie und Sprachwissenschaft.** (Leipzig.) Die melkenden Götter bei den Indogermanen. W. SCHWARTZ.— Zur Legende von Robert dem Teufel. K. BORINSKI.

20. **Volkskunde.** (Ghent.) Vol. II. No. 1. Volkszeden. A. GITTÉE.— No. 2. Vertelsels. A. GITTÉE. (Tales.)— Volksgeneeskunde. A. DE COCK.— No. 3. Volksliedern. POL DE MONT.